MUTINY

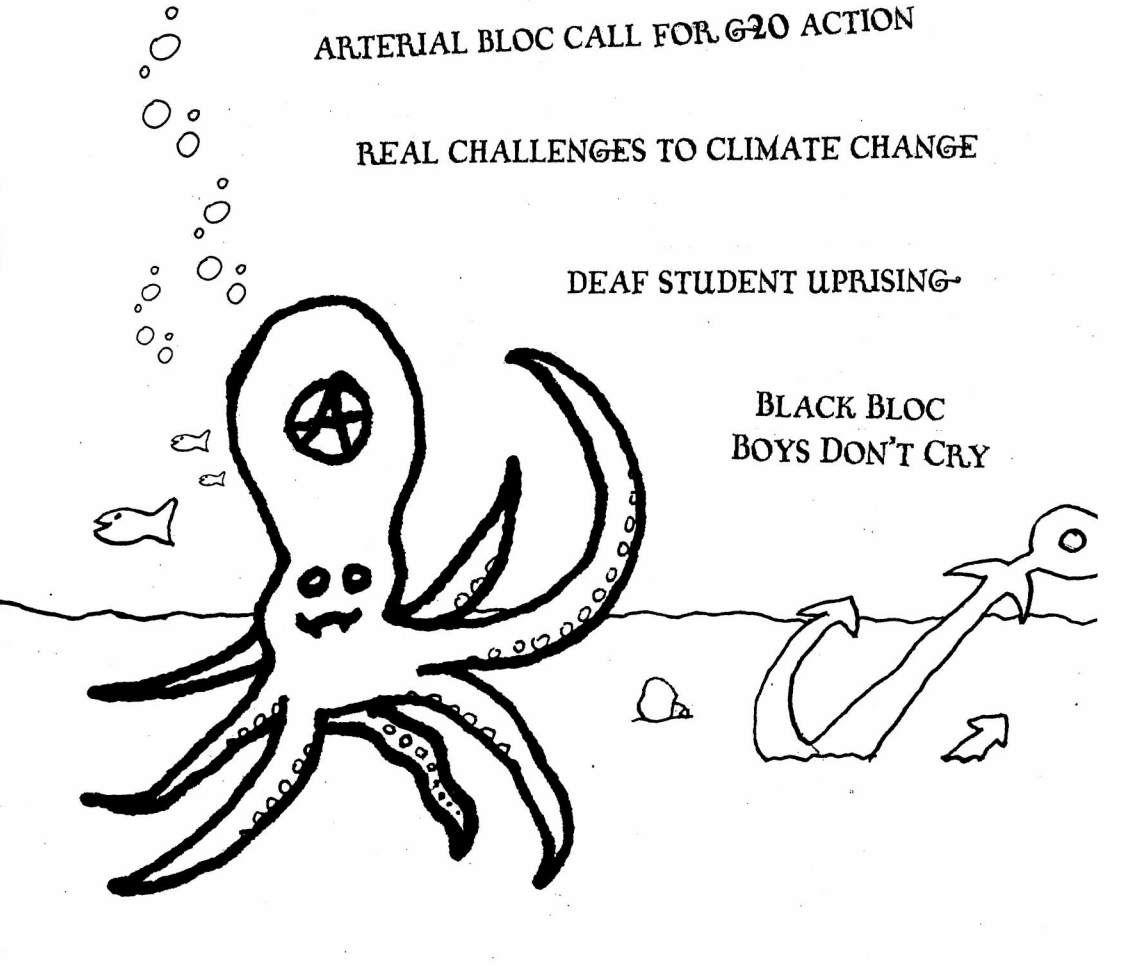
A PAPER OF ANARCHISTIC IDEAS & ACTIONS
NUMBER 8 NOVEMBER 2006

ARTERIAL BLOC CALL FOR G20 ACTION

REAL CHALLENGES TO CLIMATE CHANGE

DEAF STUDENT UPRISING

BLACK BLOC
BOYS DON'T CRY



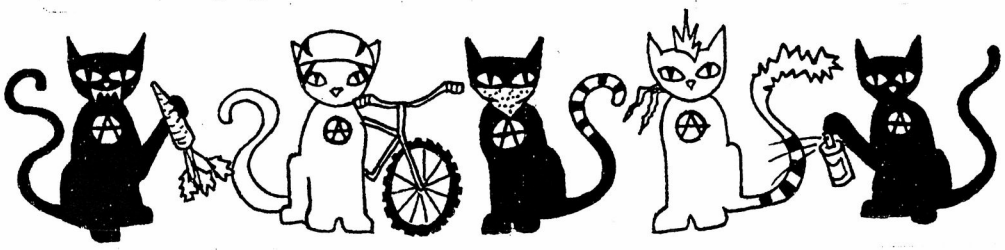
Welcome to Mutiny issue eight November 2006

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. Mutiny the collective is meeting regularly again & planning actions. Contact us if you're interested.

(The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Editors: Vikram, Princess Mob, Marshall Cinque, Graf Cat, Emmy Hennings, Dumpstered Twin, Angry Nerd

We're always looking for contributions, from brief news & reviews to longer articles. And pictures! We love pictures! Our address is at the bottom of the page.



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Dear Mutiny,

I've been reading your zine since Issue 1, and have always found it very interesting and informative. There's nothing particularly special about this issue that makes me want to put pen to paper, except that I feel it is high time to do so.

I've compiled a list of all the things that this issue made me think about, and I offer it in the spirit of constructive criticism and feedback. I understand that there are limitations to what a regular monthly publication can do to, so I'm not asking you to necessarily solve any of the following points that I make; maybe they don't even need solving! Here goes...

– Non-violent Direct Action article is interesting, though some parts of the argument aren't explained enough for me. For example, I'd like to discuss other examples of Walter Benjamin's 'state of emergency', and explore further how the 'war on terror' is run along these lines. In trying to engage with this article, I find myself analysing it from an academic perspective: you use words like 'axiomate' that I don't know. How would you like readers to engage with this article? Sit and ponder, read it with a dictionary, or sit in front of a computer to google words? Write back to you? Make a date to discuss these ideas, one on one, or in a group of friends?

– 128, N.Z. Social Centre made me think about gender, and how I assume (or assign) the gender of your pseudonyms to match your gender 'in real life'. This was before I read the back contents page. So I guessed Green Rat to be a girl cos she used the word 'womyn' and Grumpy Cat seemed to be a boy, because he made oblique reference to lots of anarchist history as though everyone would know it. This is consistent with my experience of learning anarchist history which mostly involves listening to anarchist boys regaling groups with entertaining historical anecdotes in a pub or over longnecks at a punk gig. I'm interested in how we present different genders and how we perceive each other's genders, and how that affects how we communicate.

– Affinity beyond barricades: the important thing is to keep doing stuff, as you say. I've called Mutiny 'Sydney's most polite anarchist zine,' and that's because it seems to be filled with articles where the authors do a lot of considering beforehand, and don't just trot out (heh) feisty propaganda. When Mutiny's writing does try to up the ante, usually it's to do something interesting; something different from the usual business of protesting. It's actually rare to see ideas like yours in print, and the newness of this experience gives me pause.

– I agree with you that an issues-based reflective zine is not going to solve the problems you bring up. Actually, Grumpy Cat's separation of The Struggle and struggle floats back to mind now, in terms of making struggle part of daily life. For example: 'Hi, how was work today?' 'Good, but I was thinking about how Mutiny seems like the only anarchist group in Sydney.' Well, it looks really naff when I write it there like that, but do you get my drift?

Thank you so much for a really great zine, I wish you all the best in maintaining it, and keeping the momentum going. You're doing a really fine job; I really appreciate all the hard work that you've put in.

Love,
Gaylourdes
(You know where I live)

BRIEF NEWS

Oaxaca, Mexico

A virtual state of siege prevails in Oaxaca City where thousands of military police have occupied the central square.

The federal police occupation began on October 28 with a push toward the town square which was occupied in June by teachers, students and workers demanding the removal of discredited state governor Ulises Ruiz. The conflict goes back to a month earlier when teachers occupied the city square in demand of better pay. Governor Ruiz violently evicted the teachers from the square, provoking a popular uprising.

Workers and students united to shut down government offices and seized local radio and television stations. The state government ground to a halt and Ruiz has gone into hiding.Meanwhile, the military police have failed to crush the resistance movement.

The local police have also set up a "safe house" where neighbours have reported cries of torture from "ghost" detainees yet to be formally charged or processed through the courts. There are now seventy-nine prisoners and thirty-seven "disappeared" citizens.

The repression has only multiplied the resistances as students shut down university faculties across Mexico and Zapatista rebels closed down the Pan-American Highway near Guatemala. Radio Universidad, playing a vital role in coordinating APPO activities, is still on the air, in spite of daily attacks and shootings by police.

A peaceful march comprising of hundreds of thousands on the 6th of Nov also called for the removal of Governor Ruiz.

Snatched from "http://www.thenation.com/doc/20061120/oaxaca"

Sydney, Australia

A number of early-morning community pickets have been held at Botany Cranes in solidarity with one of the company's union delegates, Barry Hemsworth, who was sacked for 'insubordination' after arguing with the boss in a meeting about workplace safety. Barry has been maintaining a personal protest in a shed outside the gates since his sacking. The recently introduced 'workchoices' legislation means that his colleagues face huge fines if they carry out, or even vote to carry out, any industrial action in his support, as does his union, the CFMEU. It was for this reason that the community picket was called.

The pickets were attended, terribly early in the morning, by a mixture of students, unionists from other workplaces, socialist parties and a few strays. The threat of fines meant that the presence, and control, of union bureaucracy was remarkably low key, though we were treated to a speech by National Union of Students president Rose Jackson, in which she swore far more than usual in an attempt to appear passionately working class.

For two of the pickets there were no cranes to block inside, as they had been taken out in preparation the night before, or not brought back to the yard. While this is, in itself, a disruption, surely it could also raise considerations of sabotage? On one occasion there was a single crane to get out (and the boss's car to get in), which was made possible only when the cops pushed the blockade aside. On the most recent picket, November 6, there were heaps of cranes inside. They were delayed until 8am when, as part of a deal struck earlier as protester numbers were dwindling and police numbers increasing, the picket dissolved.

A Call to form an Arterial Bloc for Saturday November 18, in the G20 protests in Melbourne, Australia

This is what we want: lives worth living, lives of dignity and autonomy and we want to work together against capitalism and the state to achieve this. We want to develop collective power and collective communication. Not to follow, not to lead, but to work out how we can organise ourselves.

We believe that an effective bloc is made up of many people who have many different skills and capacities. Sometimes the most crucial skills (such as the ability to care) can get forgotten when the focus is on more "exciting" things. But we all have something to offer, and we are equals. None of us are heroes; together we can help each other to be brave, happy and rebellious.

This is what we're planning: To confront the G20 more directly: to go to the Grand Hyatt Hotel the morning of its meeting, Saturday November 18, prepared for radical disobedience. We want our disobedience and our creation of other ways of living to be effective as we can make it. We have no time for violent macho fantasy or delusions about Ghandi. Our bodies, our lives, our desires are too precious to fuck with. We want to be smart, joyful and defiant, not martyrs.

This is what we're planning: To carry, as a bloc, white overalls and bright bandanas to cover our faces and to be ready, if we decided collectively, to wear them. We encourage those that want to struggle with us as part of the Arterial Block to organise this equipment.

By having the option of becoming clandestine we are refusing the rules of the game of civil protest, the containment of the 'good protester'. We are choosing not to be compliant citizens who make their wishes, and show their faces, to 'their representatives.' Rather we are relying only on our own disobedience and our co-operative power.

They may not see our faces but we shall show our anger, our creativity and our ungovernable desires.

This is what we're planning: there are many things to discuss. We support, and hope to work alongside, other groups taking action in whatever way they see fit. We encourage those who want to be part of Arterial Bloc to plan with us. We will meet:

Thursday November 16, 4pm
Friday November 17, 6pm
At: A Space Outside.

For details of meetings call/message:
For a recorded message of the location of A Space Outside, call 0432526992

the changing climate:

what does an autonomous climate activist do when climate change goes mainstream?

After years of campaigning about the existence of climate change, suddenly the debate is over, there is global scientific consensus matched more or less by political acknowledgment; the debate has shifted to the "solutions". Now when strangers talk politely about the weather, they mention climate change. It's a regular news item. Official estimates say over 90,000 people attended Walk Against Warming rallies around the country on November 4. In Sydney, the rally was large, colourful, creative –the train I caught to the rally along the rich North Shore line teemed with happy white nuclear families attending the rally. Climate change appears to have hit "mainstream" Australia. I'll give Al Gore's An Inconvenient Truth credit where it's due (besides the viewers & legitimacy gained when elite powerful men talk about the issue): the polar bear scene. Waving goodbye to the little polar bear in the movie ... I guess I like polar bears; right, climate change has gotta be stopped; bring on the revolution.

Here are what I see as three major challenges for climate activists in Australia in order to achieve the deep cuts to greenhouse gas emissions necessary to avoid the worst effects of climate change.

#1: Acknowledge climate change is already happening: climate refugees

The effects of climate change are dire, widespread & already happening – extreme weather patterns, sea-level rise, increase in water-borne diseases & higher heat stress mortality. Dangerous levels of climate change are also causing an increased number of climate refugees – people fleeing their homes because of the impacts of climate change.

Already, for example, most of the 11,000 residents of Tuvalu, a tiny island nation in the Pacific & one of the world's lowest-lying countries, have fled its shores. At the December 1997 Convention on Climate Change in Kyoto, the then Prime Minister of Tuvalu, Bikenibeu Paeniu, spoke of the damage to Tuvaluan communities caused by climate change: cyclones, increased frequency of tide surges & flooding. Prime Minister Paeniu described the effects as "almost unbearable", as vegetation, food crops & whole villages have been destroyed.

In 2000, the Tuvaluan government appealed to both Australia & New Zealand to take in Tuvaluan residents if rising sea made evacuation would essential. The Australian government refused to implement a program to grant residency in Australia to Tuvaluan climate refugees. Tuvaluan official Paani Laupepa said "Australia ... has slammed the door in our face."

Yet recently on October 30, Immigration Minister Amanda Vanstone claimed to be "unaware" of any requests to the Australia Federal Government from Pacific nations seeking help in the event their homes & livelihoods are threatened by rising sea levels. Senator Vanstone announced to a Senate Estimates Committee there was "no such thing as a climate refugee".

We may expect lies from the government. But the issue of climate refugees is an unfolding humanitarian disaster very few people are actually talking about. Climate change will potentially cause the largest displacement in human history, of the world's poorest & disempowered. Professor Norman Myers of Oxford University, a leading researcher on climate refugees, recently estimated that 250 million people will be displaced by climate change in the next 50 years.

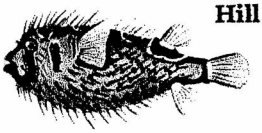
Besides Friends of the Earth, few environment or refugee groups in Australia even talk

about the issue of climate refugees. Currently the debate about climate change does not include, let alone focus on, issues of climate justice & environmental racism. Yet this is the story of climate change. Countries in the "developed" world – the global North – have thrived on the back of mass consumption of fossil fuels, generating massive carbon debts. Yet it is the countries in the "developing" world – the global South – that are picking up the major costs, starting with the flooding of their shores. This power imbalance is unsuprising given that most of the population in the global South is poor & not white.

While Tuvalu stresses its need for its residents to be granted environmental refugee status in the face of climate change, it strongly pushes Australia & other major climate polluters to act to dramatically reduce greenhouse gas emissions. At the UN General Assembly in September 2002, Tuvaluan Governor-General Sir Tomasi Puapua's said, "[T]aking us as environmental refugees is not what Tuvalu is after in the long run. We want the island of Tuvalu & our nation to remain permanently & not be submerged as a result of greed & uncontrolled consumption of industrialised countries. We want our children to grow up the way we grew up in our own islands & in our own culture."

The issue of climate refugees is an honest framing of the climate change debate. It highlights the urgency & magnitude of the problem & reveals the deep cuts necessary to abate extreme levels of climate change. It foregrounds the social justice aspects of climate action that environmentalists hint at & reveals the powerful potential for cross-movement pressure on government & a system that encourages the movement of capital but makes illegal the movement of people. Let's talk.

#2: Action on coal exports: stopping the proposed Anvil Hill coal mine



Australia is the world's largest coal exporter & per capita the biggest greenhouse gas polluter after Saudi Arabia. Australia is still not a signatory to the Kyoto Protocol, the first albeit relatively weak international agreement to reduce greenhouse emissions (even though Australia negotiated to be one of the few countries granted increases from 1990 emission levels!) Instead, Australia has entered into an alternate pact with some of the worst greenhouse polluters, including the USA, China, India & South Korea, ostensibly to commercially develop technological solutions to climate change. Australia has not made any commitments to reduce coal exports or made major moves to switch to renewable sources of power.

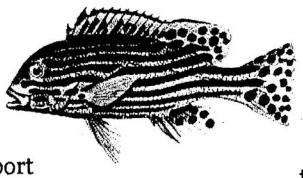
Almost half of Australia's emissions come from stationary energy. This is where pressuring government, industry & consumers to support renewable sources of electricity is important. For example, a win by the campaign at Sydney University to get the University to purchase 20% of its electricity from renewable sources would directly expand the NSW renewable energy market by approximately 3%; simultaneously reducing demand for coal.

Although Australia does not include greenhouse emissions from coal exports in its greenhouse accounting, the greenhouse impacts of our exports dwarf our domestic emissions. Australia's stationary energy sector was responsible for 261.9 Mt of CO_2 emissions in 2002. Current export levels of the Newcastle coal port alone account for 263.5 Mt of CO_2 emissions. Newcastle port is already the world's largest coal port – & NSW Labor has plans to expand the port by 60%. Infrastructure aimed at relieving "bottleneck" at the port has almost been completed. The expansion of the port is explicitly linked to increased mining in the Hunter region: the new coal terminal is funded by a public-private partnership between the NSW government & mining companies.

In this context, the fight developing to stop the proposed coal mine at Anvil Hill in the upper Hunter region is shaping up to be a

decisive battleground. Anvil Hill is the largest remnant woodland in the central Hunter, home to endangered animal & plant species, & site of important Indigenous artefacts. The Anvil Hill Alliance that has formed to stop the proposed open-cut coal mine at Anvil Hill is large, diverse & energetic. Newcastle Rising Tide, a prominent grassroots climate action group, organised a camp in October at Anvil Hill that brought together 50-80 people, from ratbags & environment groups to local business people & politicians. People talked openly & supportively about the role of direct action: & there will be a call for a blockade of the mine site should it be approved these next few months. There is a sense that enough is enough, & Anvil Hill is shaping up to be a line in the sand for coal mining – & exports – in Australia. Get involved.

#3: Talk up the solutions: renewable, decentralised



As the debate about climate change moves increasingly to solutions, the non-solutions are clear: nuclear; "clean" coal; uncritical support of market-based mechanisms like emissions trading that do not consider the implications of the commodification of air, historical carbon debt, or the disparities of the market. On all aspects, grassroots climate activists must ensure environment groups stay on track: in their efforts with "corporate engagement", or their reticence to forcefully combat the pro-nuclear argument for fear of straying from their '10-year plans to stop climate change' & staying 'on-message'.

In exposing fake solutions, I want to share a vision of the renewable energy solutions to climate change. This is an analysis & logic of a Clean Energy Revolution being developed upon by a few people within ASEN (the Australian Student Environment Network). We say:

Climate change is the symptom of a sick planet & our systems are the cause. The last 200 years of fossil fuel addiction show how we generate economic wealth by plundering the earth, to perpetuate competitive, atomised, profit-driven societies based on consumption of energy among other resources. The modern system of electricity generation & distribution underscores wider relations of power: converting fossil fuels to marketable energy is highly centralised. Finite, non-renewable fuels (coal, oil, gas & uranium) are mined by a handful of large corporations & turned into electricity in massive power plants by another handful of large corporations. Both these huge greenhouse-emitting links in the chain are heavily subsidised by government – the Institute for Sustainable Futures based at the University of Technology, Sydney reports government subsidises the fossil fuel industry in Australia to the tune of $9 billion annually. Once electricity is produced, a few corporations distribute it to consumers, through a centrally managed grid.

The struggle to stop the worst effects of climate change is one that must seek to overturn the centralised power structures that govern, & destroy, our societies & lives. By controlling the energy supply, corporations & government disempower communities. We are disconnected from, & dependent on them for, the process of electricity generation; our ability to make decisions is taken away from us; as is the opportunity to create our own energy. In contrast to fossil fuels, renewable energy, particularly wind & solar, is abundant & technically feasible for communities, co-operatives & individuals to produce &/or own their own renewable energy technology & infrastructure.

Consider, criticise, develop – but bring on the Clean Energy Revolution. This article begins & ends with revolution – but of course: every Revolution is about Power.

For more information, see
www.asen.org.au,
www.anvilhill.org.au,
wwwclimatemovement.org.au

-Wenny Theresia with thanks to Holly Creenaune & Nicky Ison.

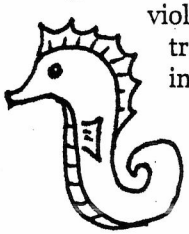
Black Bloc Boys Don't Cry

Huevo Podrido

Bash the Fash'. Bash the Fash.' The title of the semi-ironic email to which I responded was repeating in my mind, kind of the same way as a child my interactive G.I Joe used to repeatedly bark, "Take em' down boys. Go, go, go!" with the press of button. The sound of hardcore punk quickly filled the car as I drew in the dregs of my cigarette. Looking down at the balaclava on my lap, and the various items that could be used for property damage, I was unsettled. The presence of one woman in the car, involved in the action and its planning, could not prevent the feeling that four men all dressed in black ready to fight back against the fascists were living up to every societal expectation of masculinity. The fascists hanging out the back of the property, complete with their huge, muscular white bodies simply added to the intensity of the action, as the fear of our violence (property damage) slipping into violence defined on their terms (bodily damage) loomed.

The car drove towards the ambiguous target slowly. 'So are we going to fuckin' do this or what?' said one person. On the brink of our faces being subsumed in bandanas, and symbolic violence being performed against the fascist gathering, we pulled out. For me, whilst this was a result of uncertainty as to where they were gathering, this uncertainty transcended the material circumstance, and complicated my conceptions of anarchism, violence and gender. Personally, this experience raised the issue that myself, and maybe other anarchist men, have not fully considered the implications of advocating violence and the relationship that has with gender.

Whilst I am writing this with minimal experience in actions that involve violence, through discussion with some self-identifying anarchist men there seems to be conflict between conceptions of revolutionary change in terms of gender relations, and the means to which it is achieved when engaging in violent resistance. Essentially I fear that revolutionary violence when embraced and carried out by men can potentially reproduce forms of masculinity which perpetuate patriarchy. Maybe this is an issue that transcends the collective process by which groups operate, making greater self-reflexivity by men on their ideas and actions also essential.

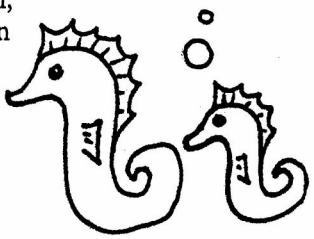


Mutiny No.7 featured a brilliant article by Grumpy Cat and Co. on violence, involving a pertinent critique of non-violent direct action training; for the purpose of this article I am more interested in the intersection of this violence with masculinity, yet there may be some over lap in analysis. It is true that the concept of violence is confused, and clouded in the atmosphere of moralistic rhetoric, the state, and public discourse of legitimate and illegitimate acts that constitute violence. Acts of disobedience against the state and

capitalism are often taken up as violent, with no analysis of the violence of state and capital. So, we should move beyond these moralistic and reactionary conceptions of violence, and act in multiple ways that are most effective, inspiring and creative. Resistance without limits, resistance of creation.

As inspiring and important moving beyond reactionary conceptions of violence sounds, I want to move on and simultaneously reflect on another type of violence – violence that is patriarchy. I am talking of masculinity, and the socialisation of men into a society in which power is at their disposal, often played out through violence. From the gendered upbringing of freedom, in the sense of freedom to control, dominate and subjugate, and ultimately have power over others, there is an explicit position of privilege which men are granted within society. The role violence plays in this construction of identity is also incredibly important, whether it be G.I. Joe or Action man, or in schoolyard and popular culture where male violence is glorified, thereby demonstrating the positions of power and privilege to be achieved through its use. This obviously includes violence against women through rape, domestic violence, and other aspects of domination to maintain a position of power, power which is normalised. Whether they be in the field of politics, armed forces, and business, gender power dynamics are alive and well. These fields of male privilege are not like open pastures with green grass glistening in sun, free for all men and women to frolic in, plant a few trees, and be creative, but rather cold metallic domes of exclusion. They are the basements of Fight Club, bull fighting tournaments, the unreformable playgrounds in which masculinist ideas of competition, domination and power, are all to some extent perpetuated through various methods of systemic violence. These sites of inequality must be torn down with same vehemence to which one would a police barricade.

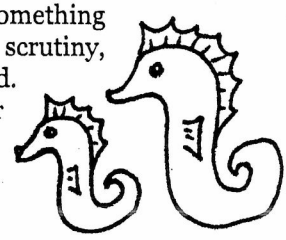
The construction of masculinity within society cannot be separated from forms of violence and domination. These forms of control and oppression to maintain positions of power and privilege are not simply defined in relation to women, but also other men. This leads to not one homogenous type of masculinity, but rather multiple forms of masculinity which are constructed through the interplay of class, race, sexuality and cultural phenomena. This importantly leads to the formation of a hegemonic masculinity in society not being fixed, nor the same within all societies. Indeed, as Connell in Masculinities states, 'hegemonic masculinity can be defined as the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to guarantee) the dominant position of men.' (Connell, 1995, p.77) I am not proposing that there is an open attempt by anarchist men to legitimise patriarchy, but rather there are practices of violence that potentially allow forms of patriarchy to be perpetuated. It is this continuation of violence which historically has been monopolised by men, which can be problematic.



Whether new forms of hegemonic masculinity are being reproduced within anarchist communities is highly debatable, however the practices of violence can be problematic. The Black Bloc's of early summit protests are perhaps a good example. Whilst not explicitly dominating others, as more traditional constructs of masculinity may teach, the reproduction of militarised violence and confrontation had a heroic and macho element. The predominantly male presence was possibly the most problematic aspect, as it raises questions of process and how the blocs functioned.

Possibly the best way to counteract the reproduction of masculine violence within anarchist organising is through a collective process of organising. Men collectively organising with women in a non-hierarchical way and in spaces in which discussion can be held openly, with all ideas listened to and reflected upon would seem to be a useful starting point. To engage in this collective process allows discussion and ideas, especially when relating to violence to go beyond the individual or the informal group that talked about an action over a few beers the night before. However, I feel the process of challenging masculine ideas of violence needs to go a step further than just the collective process, and be something that men individually reflect upon.

Masculinity needs to be challenged by men and recognised as a social relation that is not separate and can never be fully separated from daily existence. With this in mind self-reflexivity by men is vital. Ideas can be easily appropriated from social constructions of man within patriarchy, which place great value on violence. It is important to collectively organise in whatever creative and effective ways that are decided, but also to constantly questioning whether as a male, a reactionary identity is being reproduced, which only slightly deviates from the violence men are socialised in to. This self-criticism also needs to go beyond organising, activism, whatever you want to call it, and actually be part of changing relations with others to be non-hierarchical, and equal. This is not going to happen overnight, or in a year, but rather self-reflection is ongoing and important if we are to live free of domination and unequal power. Being in a position of privilege we must be self-critical and seriously take on broad criticism from others, especially women. In coming to an understanding of patriarchy we must listen to and learn from the voices of women in both informal, social spaces and formal, collective spaces. Whilst the lines are can be blurry between reproducing violent forms of masculinity, and engaging in violent resistance, it is something that should always be open to collective and individual scrutiny, so reactionary forms of masculinity aren't reproduced. Masculinity needs to be challenged as it is yet another institution of power which should be open to criticism, as do gender relations as a whole. To go beyond violence and its limitations is necessary, but breaking patriarchy and violence within masculinity cannot be forgotten.



Gallaudet Uprising:
Where the Deaf Will Be Heard

During the writing of this article, having spent two whole days researching, I found my eyes watering, on the day of the deadline I finally broke-down after having read about all the overwhelming acts that people undertook in order to see a freer society – to know how that oppression feels, to experience discrimination firsthand, makes them our sisters and brothers. I'm afraid I cannot give it the justice that it deserves – I apologise.

- Dumpstered Twin

On October 29th, 2006 the Board of Trustees finally gave in to demands to terminate the ingoing president-select Dr Jane K Fernandes after nearly a five month long deaf uprising lead by students, staff, faculty members, and alumni at Gallaudet University, Washington DC. GU specifically caters for deaf people. The protest intensified last month in which a tent city arose, 135 people were arrested, 6 people went on hunger strike, a security raid was conducted at the student association due to a supposed bomb scare, misinformation was disseminated and protestors labeled as 'terrorists', job security was put on the line and expulsions threatened, the university was shut down and various buildings and offices were occupied – and this isn't counting the numerous solidarity actions and responses around the country and globe.

Contrary to the mainstream press, the protests have not been mainly about the desire to inaugurate an president fluent in American Sign Language (ASL), "deaf enough" for the seat of power, but instead according to the Gallaudet University Faculty, Staff, Students & Alumni (FSSA) coalition, it is about "our desire for a president of Gallaudet who is fairly chosen, well-qualified, well-respected, and able to best lead and represent us as a growing diverse community" – all the things which Fernandes wasn't. There is, in addition, also another issue: Fernandes and the majority of the Board, with most being oralist and having average signing capabilities, practice audism (discrimination based on aural ability). With Fernandes at the helm, this would mean that Deaf culture, those who are empowered in being Deaf as opposed to those deaf wanting to act 'normal', would be under attack and audism, for example, would be reinforced in an institution where the majority only speak ASL yet the security are not required to – the death of Carl Dupree in 1991 was the result of this. That being said, the uprising has only galvanised and united d/Deaf people.

It is truly inspiring to see everyone at a demo signing so emphatically to the slogan "Unity for Gallaudet!" (or "Gallaudet Unite Same!" in ASL). Another common sign is the ILY or "I Love You" made as if you're at a rock concert with only your thumb, index and pinky extended. When ZNuage was asked about this in a personal correspondence, she replied "[it] may seem a bit odd to people but it is mostly just showing everyone that we love each

other and are proud of each other for fighting what we believe is right for Gallaudet... [and] that encourages people to realize that one thing is true, we all are deaf, we all have stories and experiences to tell about growing up deaf, and that we need to support each other and not pull/push each other down [aka 'crab theory']." One problem with signing is that it requires assistance when communicating with others that have no knowledge of ASL, such as the police. The administration was active in obstructing this. Robert Loeffler, staff member to Gallaudet Interpreting Services states that "the administration- the Office of Public Relations- stopped paying for interpreters for the media for the protest". This points to the underhandedness of the largely hearing administration to negligently and dangerously hamstring the safety of the protestors and to stymie their messages of revolt.

On the deaf-politico-blog bibliomarket.wordpress.com, Znuage (Zoee Nuage) describes audism as akin to racism and sexism, and that audist "tend to have misconceptions about Deaf people, such as they all cannot write well because English is not their first language, that the ones who can speak well are smarter than the ones who can't, that life must be terrible if one cannot hear and one should do everything and anything to help their hearing such as hearing aids or cochlear implants." Perceptions that Ridor, on www.ridorlive.com, says still hold true by the Board – some of whom are hearing, like Frank Ross (employed by KPMG) and L. Richard Kinney, do not even have any roots with the deaf community, and allegedly, simply got on Board because of being good friends with (outgoing) President Irving King Jordan. Only a minority of six (out of seventeen) members are alumni.

In 1988 the eight-day Deaf President Now upheaval occurred to demand, and win, a deaf president for deaf people; however 150-years of bureaucratic paternalism persist as the Board of Trustees still maintains a stranglehold on the governance of the university, who becomes a Board member and who becomes the next president – the self-perpetuation of the elite. The president's tenure is also renowned for being lengthy, usually until they retire – Dr Jordan (the first deaf president) has been in position for an astounding eighteen years, quite common for GU presidents it seems.

Gallaudet University, according to its website, is the world's only comprehensive, multipurpose institution of higher education for deaf and hard of hearing individuals. Some might see this as a liberal bastion attesting to the progress of liberal society. What most would deny also would be the inherent oppressiveness and paternalism within liberal ideology – GU's autocratic administrative structure is a perfect example – a microcosm of western liberal society, if you will. Just as paternalism has served its purpose, and requires change, liberalism has served its usefulness also.

In an impassioned letter to the Gallaudet protestors and to the Board of Trustees, Dr Roz Rosen aptly writes that "DPN does not mean Deaf President Now. *It has always meant Deaf People Now.*"

REVIEWS

Musicological Review Quarterly: a Journal of Music and Social Experience (zine)

The academic-journal-style title, and format, may be a joke, but the quarterly schedule is working so far: this is the second issue. Eve Vincent, writing about musicals, says that her favourite bits are the parts where you see "everyday life, as it is figured by the historical/ social." That's kind of what this zine does: it collects thoughts about music and its context in everyday life & social structures. The short articles (some contributed, some ripped off) vary, from an excitedly detailed description of the internal rhymes of one song to a story that isn't 'about' music at all, until it is.

I could simply list some of the topics: questions about how the shift from record stores to online commerce is shaping subcultural shopping performance & authenticity; misheard lyrics & the rhythms of rally chants; how Beyoncé's lyrics capture something particular about contemporary life, as she sings of love & sex in songs that seem like contract negotiations; research into 'catchiness' through one woman's comprehensive lists of what songs get stuck in her head; & an elaborately metaphoric review of Justin Timberlake. Surely you want to know more about all these things, or some of them at least.

The zine costs "a couple of stamps or trade." Email: like_a_pump@yahoo.com.au

Princess Mob

Fire with fire (zine)

"You can't put out fire with fire. But I believe in backburning."

Regular Mutiny readers (?) may remember Rachel's reports from Atenco a few months ago: now, she's made a zine. It's part travel zine: food & drink & place descriptions, but mostly, it's about rebellion & oppression, brutal governments & second-nature self-organising. There's a lot going on in Mexico in the moment, and this zine is one of many voices explaining what they've seen & felt & thought.

Rachel thinks through some of the complexities of her position: 'On being foreign- & active' and goes well beyond the duality of assuming that white westerners are either magically safe because of their privilege or instantly deported if they become active.

She writes about the prison solidarity camp that grew up around solidarity for the prisoners from the 3rd and 4th of May police attacks; the good & the bad of, little by little, building imperfect community.

There's a vivid presence in some of her stories: how does it really feel to be shown how to make a Molotov, it's no fashion-statement t-shirt, there's a helicopter overhead & your friends are in jail?

There's passion in this zine, in tense moments like that one, in powerful gestures of rebellion & solidarity, & in drunken moonlight bikerides too.

If you want a copy of this zine I'll make you one. Send a few stamps or some copying money to the Mutiny post box.

Princess Mob

The Ringer (2005) (film)

Cinematic debut for writer Ricky Blitt (Family Guy) and Barry W Blaustein's second, and most mainstream, film as director, the film's unfortunately a flop. Strangely, Blaunstein co-wrote classics such as Police Academy 2, Coming to America, and a stint for Saturday Night Live, but wasn't credited for this one, wonder why?

The funny moments are sparse, and it definitely could have explored more deeply into being disabled. The main support cast is the only thing worth watching – it's just a shame that they weren't the main actors. Three of the support: Edward Barbanell (Billy), John Taylor (Rudy), and Leonard Flowers (Jimmy) actually have a "disability" – Barbanell is an accomplished thespian, Taylor DJs with his "encyclopedic knowledge of 70s and 80s pop and rock music", and Flowers is both a skilled orator and teacher's assistant. Jed Rees (Glen) and Bill Chott (Thomas), both in Galaxy Quest, were also great.

Farrelly brothers produced, perhaps this was meant to be their "hey, we love these bastards" gesture after getting some heat for their previous films. But some credit is due since 'disability' is normally either avoided like the plague, or given a humanism that's been strained through a sieve. We'd been told for decades to "treat us like people", but we (liberal society) are the only ones who know what's good for 'em. Recent films such as Murderball adopt an in-your-face attitude to force a re-evaluation... but it seems that The Ringer is more driven by the bottom dollar – and moral charity. After all, more publicity for the Special Olympics means more money for widdle Timmy.

'Widdle' Timothy P. Shriver was the executive producer, and serves as chairperson to the SO – he's an unmistakable stench behind sparkling white teeth, characteristic of a Kennedy. There's also a hint of him being a crazy Christian, having obtained a Master's in Religion and Religious Education at the Catholic University, Washington DC; and before he joined SO he was "bringing issues, such as substance abuse, violence, dropout rates and teen pregnancy, to the forefront" (spew!). He's had it oh-so hard.

And if that's not enough to make you want to be sniped from a book depository, try enrolling at his school – Shriver's big on "free" education, you see. He's on the Board of Directors for the Edison Schools Inc, a for-profit public education company that has been hugely controversial ever since it's inception in 1992, and according to slate.com, had accumulated a reported deficit of US$199.4 million between 1996 and 2002. Moreover, Shriver receives US$22500 a year plus US$2000 for each board meeting and US$5000 for each committee on which he serves. In 2001, when the board met 13 times, he probably received more than US$50000 – now that'll bring a smile to "widdle" Timmy!

Hopefully, the Special Olympics and their constituency will also get urges like Gallaudet and choose to manage their institutions themselves – the sooner, the better.

Dumpstered Twin

in this issue:

3 - a callout from Arterial Bloc to confront the G20 as a part of the struggle for lives worth living.

6 - With climate change now an acceptably mainstream issue, Wenny Theresia looks beyond cute polar bears to questions concerning more fundamental change.

9 - In 'Black Bloc Don't Cry', Huevo Podrido smells something rotten when protest violence merely seems to uphold conventional forms of masculinity.

12 - Dumpstered Twin examines the student uprising at Washington DC's university for the deaf, Gallaudet.

14 - reviews of *Musicological Review Quarterly, Fire with Fire* and *The Ringer.*

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